



THE  
WOMEN'S NATIONAL  
INDIAN  
ASSOCIATION.

OUR WORK—

What?

How?

Why?

JANUARY, 1893.

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# The Indian's Friend

Is published monthly by THE WOMEN'S NATIONAL INDIAN ASSOCIATION, at the low price of thirty cents a year, and is a medium of communication between the Executive Board and the Auxiliaries and Branches. It is a record of current legislation for Indians; a voice of appeal for the needs which the Association can and should meet; a suggestive helper to workers in the cause; a monthly call for new supporters; a finger to point where practical help can be given, and a chronicle of work done by the Association and others.

These are the seven major objects of the paper, and all friends of Indians may well support it. No other means will more effectively promote the efficiency and success of the Association.

All correspondence relating to subscriptions should be addressed to Miss H. R. Foote, 2105 Spruce Street, Philadelphia, Pa.

# WORK

OF THE

## WOMEN'S NATIONAL INDIAN ASSOCIATION.

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An aged Indian chief, in making a plea for his people, said, "My father was chief of all the Indians and used to tell them what it was right to do. After his death my brother became chief, and he was a good chief too. I was bad. Whiskey made these lines on my face. When my brother died they wanted me to be chief, but my heart was full of bad. I could not talk good out of the bad. But Washington (Government) wanted me to be chief, and then I studied to be good. I can't be good. I was anxious to learn to read and to use pen and ink. I liked my family to go alongside of me, and I was anxious to have my people learn to read and write. The minister tells us God is up there. I hear it, but it goes in the ear and out. I lose it. I look up into the sky and see nothing. Where is the road to see God Almighty? I look through something that the white man uses to see along distance, (the telescope,) but I see nothing but blue. I look down and see only the ground. The minister took the Bible and interpreted what Jesus said, and that was to me a glass to see God. Then I

worked harder than ever. I wanted to see my people read and write before I died." And he earnestly pleaded for a school.

Similar appeals, and those even more pathetic, and with as clear proof of ability, conscience, manhood, and religious nature constantly come to The Women's National Indian Association, and the following brief pages explain what the work of the Association is, its methods, and why it still works for Indians. And first,

### WHAT IS THE WORK OF THE WOMEN'S NATIONAL INDIAN ASSOCIATION?

It is the work of informing the public regarding the needs, capabilities and progress of our native Indians, and also, by direct appeals, it is the work of moving the Government to render just help to them. It also points out how Indians may wisely be helped industrially, educationally, morally and religiously, and it seeks to win such help for them.

Second, It is the work of sending helpers to reside among Indians to labor for their instruction and elevation, to assist them in home building, in special and professional education, by hospital work, and in all other practical and practicable ways.

The first of the above services is rendered by the circulation of literature and petitions, by work through the press, and by public meetings. Legislative work has been actively done thus for nearly fourteen years and the petitions, letters and private personal interviews and other means used have rendered large results. Many thousands of leaflets, pamphlets and appeals have been circulated.

The first petition, that of February 1880, was a plea for the

honest fulfilment of government compacts with Indians, and this Association was the first to ask and labor specifically for lands in severalty for Indians, for universal Indian education, for their citizenship, and for protection by law for them as for all other races within our borders. The Association's second petition asked for all the rights of Indians, and it was its third petition, that of February 1882, which asked for the common school and industrial education of all Indian children, for lands in severalty, and citizenship. Of the Association's earnest, persistent and widely extended agitation of this subject, Senator Dawes, long chairman of the Senate Indian Committee, said that 'the new Indian policy of government' now everywhere approved "was born of and nursed by the women of this Association." Note as an illustration of the society's legislative work its appeal for the starving Piegans in the winter of '84 and '85; its pleas for legislation on behalf of the Indians of Round Valley, Cal., most of whose lands were in fraudulent white possession; and more recently its efforts to prevent the passage of the bill for the unjust removal of the Utes from Colorado, one item of this latter work having been letters to more than three hundred editors of religious papers. These cases, with many others, by the efforts of the Association, and other friends of Indians, came to success.

Of the second line of service, or that among Indians, there have been four varieties, the first being missionary labor.

#### THE MISSIONARY DEPARTMENT

Was introduced in the autumn of 1884, and, remembering that many tribes have waited more than a hundred years in vain for

the gospel, its object is to supply all of the destitute tribes and separated parts of tribes of this country with a good mission. This work, with Government approval, and aid on its own lines, and *done only in tribes and portions of tribes where no mission work is being done by any church or denominational society or missionaries*, has the plan of transferring each station and of giving its mission property, land, cottage, and chapel, to some one of the permanent societies as soon as one of these will accept it for permanent work. In this way the Association helps all the great missionary organizations by the process of securing the missions which these societies are not at present financially able alone to inaugurate. The result is that during the last eight years twenty-five mission stations have been established, directly or indirectly, or work to this end instigated, and have been transferred, and are now in Methodist, Episcopal, Baptist, Presbyterian, United Presbyterian or Moravian care; and these are located in Indian Territory, in North and South Dakota, Nebraska, California, Idaho and Florida. As defined to its workers this missionary work is to teach Indians to make and properly keep comfortable homes; to teach them domestic work and arts; to prepare food and make clothing; to care for the sick and for children; to respect work and to become self-supporting; to influence and to help them to learn the English language, and above all and constantly to teach them the truths of the gospel, and to seek their conversion to genuine and practical Christianity. This pioneer work, done by the Association as a whole, or by its State auxiliaries, is such as is done in our great cities, and includes house to house visitation, day and Sunday-schools, instruction in temperance and the other moralities, and religious teaching. This

work in the tribes finds the individuals who desire and are worthy of special education, and those who can well use loan funds for home building, and for the purchase of implements, sewing machines and furniture. It also sees the political and other wrongs needing redress at the agencies, and often goes far towards finding the remedies for these.

One Indian letter thus enlightens many while pouring griefs into a friendly ear and heart whence help was devised. "We have had several agents in the past and they have taught us the white men's ways, and regulations of the Government, and religion. They advanced us in every way. But since we have a new agent we know by experience that everything seem stand on its head. I mean that we are way back in Indians customs, dances, medicine dances—" impurity. "These things are against the regulations of Government, if I am not mistaken. The agent thinks he have everything in his hands. He covets Indian wives, and he tells the husband if he 'don't bring him before the Court, or let it be known, he will issue him everything that comes, also give him rations.' The Indians know these things and try to tell them, or write to somebody, but are afraid. Do you think such men should hold a position under Government? I think not myself. They are not afraid of the Government, or God, because they have no religion."

Our missionary work also furnishes boxes of clothing and goods where these can be wisely and helpfully used, and sent aid thus to thirty tribes last year, these goods being valued at more than \$3000. Other gifts, such as hardware and plows have been sent to a few whom Government could not or did not supply, and the surprise and delight of the recipients were a sermon to see. A glimpse of

the variety of needs met and of some of the ministrations rendered may be gained from the letters of those who have shared the work.

One of these, from Indian Territory, said, "One case visited was that of an Indian who had his leg terribly crushed by an accident. He was in a dreadful condition when I first found him and I have had much to do for him. At first it seemed that he could not live, but I now think he may, though at one time he sung his death song and evidently did not expect to live. He said "all bad here; Waukonda (God) good." I tried to make him understand that God loves him, and his bed shook with his weeping as I talked with him. Is it not blessed that we can say by signs 'God is our friend,' to the poorest dying sinner, and that signs even can take a loving message from heart to heart, Thank God! I could not repress the sobs as I walked away from the sick bed of this poor dusky-browed sufferer. I find enough to do for the sick and they seem to think that I can help them. I can at least call and comfort them." "Another case was that of a boy of eighteen dying of consumption. I went often with some little thing for him. He could not talk, but looked his thanks. He died last week and I saw their burial rights. My gift of a shirt for his burial was placed in the coffin beside him with food, dishes and trinkets to use on the way and in the spirit land." The lid was left open at one end, so sure are they that the spirit takes form and goes—some where. The women kept up a constant wailing and moaning pitiful to hear, and the father, the chief mourner, entirely naked except as he put on his blanket when he came outside the house, a few days later had his arms pierced and sticks put in the places to complete his mourning. In another house was one of the prettiest looking women I have ever seen in the tribe,



with three little girls as bright as possible. The mother spoke a few words of English and we had a pleasant talk, and I gave her a skirt and material for a child's dress. I shall not forget how gracefully she bowed to the East to tell me the meaning of the child's name, Rising Sun."

Another in upper California wrote "On Sunday we hurried to go to Sunday-school. Edith and Lulu milked the cows while we 'did up' the little household work. I harnessed Fly-away-Jim, a colt of 27 years, to our commodious dog-cart ; Miss B. packed in the singing-books, bibles, and the two girls with us and away we went. The Sunday-school room seats about eighty persons. Few had arrived before us and we had time to arrange the desks and benches, for the school-room is also our church ; then I went to the door and asked the half-grown boys who lounge around on steps and fences smoking cigarettes, to come in and help us sing, and placing the books in their hands they felt that they must at least bring them. Very soon we had a goodly number singing the old hymn 'Nearer my God to Thee,' and the room rapidly filled as the music floated out on the still morning air to the ears of those 'waiting for them to begin.' Then followed other old hymns as we must use old singing books having no others. On that day we had three classes, Miss B's, consisting of those who understood English well, Capt. B's class made up of the old men and women to whom he talks in the Indian language, and my infant class. There was not room for another person in the school-house and we had a good lesson, after which we hurried to the other school finding there also a particularly good attendance. Capt. C. taught the larger boys and Miss B. the women and girls. My class was exceptionally large. I have now

60 on my roll for two schools, and the average attendance during the past two months was 32. The preaching to-night was by Capt. B. Here also we had a full house, every seat being occupied, and Jeff Davis, one of the Indian police, being compelled to sit on the stove-hearth. One man is especially interested, and yet seems not to have made up his mind to give up all for God's service, and pleads that "it is so hard to be good when every one is against you." Last Sunday evening two asked for prayers, one of them being the blind girl of whom I wrote you.

Several women came this morning, one of them bringing basted work to be stitched on my machine. Three others borrowed the cart and went to town for flour it being at least six weeks since there has been a "flour issue," there being none on the reservation. I went to see T. L. recently. It was about dusk and he and his wife, two other women, and three little girls sat around a small fire in the yard. "Oh! are you eating supper?" I asked. "No," answered Tony, the most solemn looking Indian on the reservation; "No supper, no flour, no beef, no bacon, no clothes; nothing in the office." Then he added something in Indian and Nancy entered the house and brought out a bucket of peaches. Tony pointing at it, said gravely "eat." I thanked him kindly and 'did eat.' "Do you wish to sell these?" I asked. "Yes," he replied. "How much?" "Four bits," was his prompt answer, and he brought them home for me. I also gave him some pudding left from dinner, with a half loaf of bread; but, according to Indian custom there were no spoken thanks, as these are considered a bid for 'more.'

In the afternoon we had our sewing-school as usual, 25 being present. When I asked how many liked to come, twenty-five hands were promptly lifted.

“To-day Topsy Asbel came to make a dress on my sewing-machine, and Daniel Webster came for writing-paper, and wished to write about the reservation, saying he believed that he could write a story, and I told him to try. We called on Tom W's sick father, carrying some milk and other comforts. We found him seated on the floor by the fire, his wife holding him in her arms. He knew no one, not even old Polly his wife. Over fifty were present at the prayer-meeting, most of these being boys and young men; the few women had their babies with them. The young girls sang well and we wished very much that we might give them all good singing books. Returning home I met the young man who aspires to write a story of his life. He writes remarkably well and I think the sketch may be of interest, and it might help him in some way as he has a large family and little with which to feed them, now that there is no flour upon the reservation. I love these people, and my work, and am as happy as the day is long. I do not see how I *could* be any happier. I know all the Indians, and the story of each, and *it would break my heart to leave them*. Don't ask me to do it.” At our Sunday-school at nine o'clock I think the average attendance is about seventy. Two weeks ago last Sunday, it seemed as though we were not to get there, for the horses had all been turned out into the field, and no one seemed willing to catch one for us; but after some trouble one was caught, and Miss W. soon harnessed him, and you can imagine our pleasure when, as we reached the door, a woman came out saying ‘no room in there; awful full;’ and it was indeed full.

Another letter gives this incident. “Let me tell you something that I suppose never happened here before. There was an Indian boy of eighteen who had done a good many things for us, such as

cutting wood, building a chicken house, &c. He is very lazy, at least that is his reputation, for he will not work on the reservation, though he made a good deal of money at sheep-shearing. I left my pocket book on my desk one afternoon—very careless of me—and next morning I missed it. For sometime I did not believe it had been taken, though H. acted very queerly, and did not come again. Then we were compelled to believe he had taken it, but I determined not to accuse him of it. One Sunday night, as I was coming home after taking Mary Anne, the blind girl, home, I saw some one before me, and stopped to ask, 'Who is that?' 'Me,' was the answer. 'What is the matter?' 'Something made me sick.' 'Well, I will give you medicine,' I said and he followed me. While I was preparing the dose he stood in the doorway through which I had gone to the kitchen where the lamp was,—we have but one,—and I noticed that he had not come out into the light. My trunk was open. As I was putting away some things that night, I found my purse with the exact amount of money in it. It was tucked down in a corner. I had looked in the trunk before, as I had through everything else, and thoroughly. He had put it back. He does steal; I know that now; but I can't help believing there is good in him, as indeed there is in everyone, however wicked."

· One in Indian Territory who had had a sad and sinful life found the truth of God's love and redemption in her last months and longed to recover that she might tell her people of the Christ. She was much in prayer and was heard to pray "Do dear Jesus bless my dear mother (the missionary), and don't let her get discouraged. And let me live and help her, and let my child live and be your child. But I want it all as you want it." And one who often

heard her pleading, says, "I learned new lessons from this poor child's prayers, so full of love and trust." Another letter says: "I wish you could have been with me yesterday as I walked out to take some flannel to F. L's grandmother who has consumption. It is such a nice place. It rests me after some of the badly kept houses. How I wish more families were like them. There are not two or three wives there. You ask 'Do they get your ideas?' I think they do, very quickly, especially if they think I have anything to give. That idea goes through the tribe like a telegram. And oh how all need soap and combs, and to know how to keep clean, and to live, and in short, everything!" At another date we have this: "I have good news of G. who would not come home, but having earned \$20, went West with one of the other young men. All were unanimous in his praise as a truly converted man and earnest Christian. He is the youth I begged so earnestly to go off to school. He first read to me in the Bible how God so loved us as to give His Son, and thus he heard of Jesus, whom now knowing he loves. His first knowledge of the Gospel was received when warming himself by my kitchen stove while cutting wood for me."

A report of our Connecticut auxiliary says: "Our missionaries have been faithfully and patiently trying to get some hold of the Shoshones and Bannocks on the Fort Hall reservation in Idaho, and the Indians are attracted by the singing to come into the Sunday-school. About sixty women have been engaged in sewing patch-work to be made up for them into much needed comfortables, and from time to time the men show their appreciation of skilled labor by applying to the ladies to cut, make, or starch their shirts. Through numberless acts of kindness

our missionaries have gradually won the confidence of these poor people, and have been recognized as their true friends. We were much encouraged by the tidings of two Christian marriages here among the Indians, the first ever solemnized on the reservation, and the winter's work began hopefully. Last winter a mothers' meeting was held on Saturdays, when the women were encouraged to make garments for themselves, and at the same time were taught some passage from God's Word. Herbert and Evelyn, one young married couple, came to an evening class which sometimes numbered six pupils. A class of six children from seven to twelve years old was also taught daily. Coming directly from the camps, they were so dirty that every morning their teacher had to wash and dress the girls, lending them clean suits to wear through the day." The mission buildings are now completed and occupied by the missionaries, the school, and the Christian farmer who manages the farm and teaches Indian men in agricultural work, as is done at other stations.

The wife of the Superintendent of our Ramona Missions, among the Mission Indians, at a station supported by our New York City auxiliary, wrote "Please express my heartfelt thanks to all the kind friends who have contributed articles to my sewing school. The attendance has not yet been very regular, as it is sheepshearing time, and the girls have been away with the families to assist in caring for the little children and babies. The girls here marry very young ; there are very few over fourteen who are not married, and there are a great many little children here. Last week I found two new babies, one only two days old, and one nearly two weeks old, and neither had on any article of clothing. One was wrapped in a piece of cheese-cloth and crying with colic,

and the baby two days old was wrapped in a piece of old calico and lying on the ground on a piece of an old quilt. The mother also was lying on the ground, covered with a blanket. This family lives in a brush-hut called a 'wickyup.' The women do not seem to make any provision for their little ones. All the girls can sew very neatly; even little girls of six and seven years of age sew as well as most girls of fourteen and sixteen. My girls have made one dress for a girl of seven years, an apron for a woman, and a baby dress, besides sewing together quite a number of patches for a quilt. I keep the patch-work for the little ones to work at, and the older ones help when I have nothing else for them to do. They have plenty of food, and their other needs are few during summer; but we are told there is a great deal of suffering among them during the rainy seasons. They need help now; and *help to learn how to help themselves.*"

One of the most interesting stations is among the improperly so-called Digger Indians, among the mountains of Upper California, where a school was opened which has grown from a beginning of ten pupils to a prosperous school of over forty, some of whom walked last winter a mile and a half through the heavy snows with their feet tied up in barley sacks having no shoes and stockings. Their Christmas eve is thus described by the teacher who officiated as Santa Claus. "For our Christmas tree we bought enough candy, nuts, etc., to fill eighty-four bright-colored bags, four dozen handkerchiefs, and about as many small toys. When Christmas night came we all had a surprise. The children were delighted when they heard the sleigh bells, and their eyes grew as round and bright as new dollars when they saw old Santa Claus for the first time. With what rapt attention they listened to a re-



cital of his journey over the snowy hills to bring some of the things of Christmas to the Indian boys and girls of this valley. Then he told them the old but thrilling story of the birth of Jesus on Christmas Day. And Santa Claus was himself surprised also, for he saw assembled in the school-room 152 Indians, and tears came into his eyes when he saw how delighted they all were at this his first visit ; and I know, too, that he felt a little ashamed of himself for neglecting the poor Indian children so long. He told them when he said good-bye that he would pray God to fill his sleigh so full of needful things another year that he would have to hire a pair of goats to go with his reindeer to bring the load over the mountains. I am not sure, but I think that old Santa Claus was about as happy as any of the little Indians, and I think, too, as he drove away that night through the snow-be-spangled forest, that he went with a light heart, and that many thoughts crowded upon his mind which had never been there before. After the Christmas presents were distributed we had an entertainment gotten up by our own family."

It is hoped that this school mission will presently reach the Indians of the six valleys near, and only the money is lacking to spread the light and gladness over them all. Civilized games here have done good work for English speaking and civilization. This same teacher said : "I have succeeded quite well in teaching the boys the terms used in playing base ball, and if you could hear them shouting, "Put it to third," "Two strikes," and "Foul" and "Out," you might believe it a Bay City Nine. I call them The Native Nine. I teach them in play the use of English words that otherwise would be hard for them to acquire. The Sunday-school is a great help to the day school, as it interests the



parents and makes them anxious to have their children attend regularly." In another tribe a returned student organized a ball club and later, according to his plan, turned it into a Y. M. C. A. with its excellent service. A magic lantern with slides illustrating Pilgrim's Progress has done admirable work among our Ramona Missions the people gathering hours beforehand to hear and see, and thinking a two hours' lecture far too short.

Another letter from Indian Territory says "I do not know that I have ever told you what is the most discouraging feature of my work, but I now say it is this constant visiting between the tribes. There are always some away from this cause, or visitors are here. A number of them go off and take their families, and stay three or four weeks, or until they get gifts of ponies. Sometimes I make an effort to visit a house at a distance, and arrive to find the door fastened; then crossing a mile or two, in another direction, have found the house there also shut up. So much depends upon the agent's influence.

"One of our best men, H. B. is sick, and has been bled by Indian doctors until he is laid quite low. I called yesterday and thought him very sick, but what was my surprise to see them preparing to move. A wagon was being loaded with trunks and some household goods; and the poor sick man was led out and helped into the wagon just as the rain commenced and the north-east wind was blowing so fiercely as to tax the energies of the strong and well. This is from their superstition. A man must not die in the house in which the family wish to live. I expect this man was moved to a tepee. Poor fellow, he could hardly stand with all their help, and it required a great effort to get him into the wagon, and I feel sure that with care and medicine he could live.

"I crossed over the prairie to find the man who buried his wife the day before, and to learn what had become of the baby. I found him moaning and in a raging fever, probably caused largely by grief. He too is one of our best young married men."

Our medical missionary Dr. Susan La Flesche, who is among the Omahas, in one report says "During the month of July I had 37 patients only, for I was away for a week's vacation. In August I had 111; in September, 130; and this month, so far, 100 cases. I have had both acute and chronic cases, the principal ones and a majority being in the spring and fall. There have been epidemics of "epidemic catarrh" or influenza; dysentery and cholera morbus among the adults, and cholera infantum among the infants; and malarial fevers, the last epidemic being sore eyes, or mucopurulent ophthalmia or conjunctivitis. The last disease has attacked all, regardless of age; but it is now at an end, and there were not as many as there might have been, for they followed my instructions to use separate towels and basins to prevent contagion. I've had about twenty cases of bronchitis beginning with colds." This is but a glimpse of her varied service. She adds, "I am enjoying my work exceedingly, and feel more interest in, and more attached to my people than ever before. I have not a single thing to complain of, for "surely my lines have fallen unto me in pleasant places," and my life here is a very happy one.

I thank you so much for all you have done for me and my people." Our hospital work is referred to on page 30.

The mission of our Massachusetts auxiliary, a unique one, has been a school for the Apache prisoners at Mt. Vernon, Ala. Of this the Massachusetts Secretary, Miss M. E. Dewey, says: "Our

hopes for the first year have been fully realized, and the children are improving in every respect under the care of teachers thoroughly devoted to the cause. One striking instance of the new light thrown upon the young Indian's life by these teachers is the formation among the older boys of a guard of honor for the girls, whom the younger fry, in old Indian fashion, were disposed to hustle and annoy. This is a true order of chivalry, and shines out upon the dark background of the ordinary savage contempt for women, as knight errantry itself does on the gloom of the Middle Ages. Miss Shepard aims to lead her flock, not to drive them. She does not attack their old familiar customs with disgust, but treats them with kindly consideration while advising better, and she has just met with a signal reward for her patience and tact, in a voluntary request from the boys to have their hair cut short. The amount of barbarism cut off with those elf-locks can hardly be over-estimated. The love of savage decoration, the warrior's grasp of the scalp-lock, the wild unkempt scorn of civilization, all fell before those scissors, and a new vista of progress is unveiled."

One of the most remarkable revolutions taking place to-day among Indians is that among the Moquis of Arizona, many of whom are coming down from the mesas or high rock ledges and plateaus, leaving their little adobe and stone villages behind, and opening farms on the plains below and building there good houses. This work, very largely due to Superintendent and Mrs. Collins of the government school, has been greatly aided by the many boxes sent from the Branches of our Association. Of this help Mrs. Collins says: "All these houses thus, by missionary work, contain curtains, lambrequins, pictures, sewing bags, a half

dozen teaspoons, a large spoon, salt cellar, lamp-mat, comb, brush, etc. The ticks, sheets, pillow-cases and other bedding had to go as far as they could. I gave three of the towels to each home, and have found a looking-glass, scissors, some dishes, and a few other necessary things for each house. The arrangement of things, and instructions as to where and how to keep them, are greatly appreciated. I can't tell you how glad they are. It is a continual "Thank you." The box from New York contained so many useful things! The Newark, N. J., society sent us a valuable lot of table-ware. The articles individualized are 500 plates, 500 cups, 500 spoons, 300 pans,  $1\frac{1}{2}$  gross cutlery, to which Mrs. Griffith added 24 dozen plates, 24 dozen cups, 24 dozen spoons. And the people appreciate your efforts. The rooms are tidy and in order, just as arranged, and I notice also that they are careful of the bedding, towels, and curtains, and they keep themselves more tidy since the combs and brushes were given them. They now eat at the table instead of sitting on the floor as heretofore. Indeed I see a most wonderful change among them. If our Eastern friends could only see how happy they are made by the help given they would feel that their efforts are rewarded. If there were only some missionaries among them now!"

The economy of missionary work will be seen from an official statement that "In seven years it cost the United States \$1,848,000 for the support of 1200 Dakota Indians in a savage state. The cost for seven years after they were Christianized was \$120,000; a saving of \$1,728,000, or \$246,857 per annum."

#### THE HOME BUILDING WORK

Adopted by the Association in November, 1885, has been a most

interesting department and has builded or well repaired, by loan funds, fifty or sixty homes which have changed the lives of probably a hundred Indians, and have been centres of light, civilization and right influence in the various tribes where they have been located. Loaned funds have also done a beneficent service in the purchase of implements and other helps to civilization, in awakening right ambitions and in the development of Indian capabilities, and the debts thus incurred have been paid even more promptly than could reasonably have been expected. Assistance in this way has been given to the Omahas, Winnebagoes, Kiowas, Sioux, Dakotas, Cheyennes, Arapahoes, Hoopas, Nooksackhs and Alaskans. Loans of from \$200 to \$500 have been made to enable Indians to build homes, and smaller sums, varying from five to one hundred dollars, have been furnished to assist applicants in the purchase of farming implements, horses, harness, crockery, window-glass, doors, small hardware, clothing, cooking utensils, etc., etc.

During the first year \$122 was returned ; during the second \$177.50, the next \$553, the following year \$652.15, and last year \$760. Several of the cottages built have been in Alaska. One was for Thomas Moore of the Chilcat tribe and of him Dr. Sheldon Jackson says, "He is manly in appearance, obliging in disposition, agreeable in manners, and possesses more native refinement and dignity than any other boy in school. He has been at school about three years, speaks broken English, and is a fair carpenter. He expects to marry Mattie, who has been in school about five years. Mattie is a good cook, and will doubtless make a good housekeeper. She is an earnest Christian, and has been instrumental in bringing both her parents to Christ."

Of another a report says, "John Willard has been in school about four years, and has learned the carpenter's trade. He expects soon to marry Jennie. At twelve years of age she was sold by her own mother to a white miner, for \$100, and taken to the mines 160 miles away. She had been attending the mission day-school for a short time and had learned a little concerning right and wrong. She hated her life of slavery and sin, and refused to be comforted. Whenever she could see her mother she begged to be allowed to go to the mission school. She was so unhappy, that, at last, the mother's heart was touched, and she returned the money to the miner, who was very glad to get rid of the girl who cried all the time. Once back in the mission home, she developed into a conscientious trustworthy girl, with a consistent Christian character. She has been very successful in gospel work among her kindred, having brought grand-parents, uncles and aunts, seven or eight in number, into the kingdom."

Of another of these Alaskans it was added, "Paul has been in school about four years, and has learned the blacksmith's trade. He expects to marry Kate, who is said to be the best girl and finest worker in Prof. Kelly's school. Kate is a devoted Christian, and has accomplished much good among her people. These young people will probably be married this fall, and move directly into the homes made possible to them by the women of this Association. The cottages are 24 feet square and one and a half stories high. Each has a living room, kitchen, pantry and wood-house on first floor, and two bed-rooms and a closet in the half-story or attic."

In one of her reports, Mrs. S. T. Kinney, president of the Connecticut auxiliary, and who introduced this home building there,

some months before it was adopted by the national Association, and who for six years managed this department, says, "During the past year, thirty seven applications for assistance have been received from representatives of eight different tribes. In several of these cases immediate assistance was not required, but the requests were made in advance so that the applicants might be prepared to meet expected emergencies in the near future. The fact that so many alleged "savages" have sufficient foresight to thus cannily plan for their future, indicates a degree of shrewd business sense which is as gratifying as it is (to some people) surprising, and it argues well for their future success.

It is interesting also to note the difference in the general character of the letters received from Indians during the last year or two, as compared with those which came during the earlier years of this work. As a rule, the penmanship is far better; the orthography also; the requests for aid are couched in more business-like language."

Of another beneficiary, in California, one of our missionaries there writes: "N. is a very worthy young man, who owns no house, and I believe he is the very one to begin with in the work of proper home-building. With fifty dollars quite a neat house could here be built, and such an example would do much to stimulate others to do their best in home-building." A little later, this request for assistance having been granted and the money forwarded, the following letter was received by the Chairman of the Committee: "Dear unknown Friend, I very much pleased to write a short little letter. Will you have the kindness to read it. Yesterday I was at the service of Mr. Weinland [our missionary] and he gave me your name and address so that I



might write to you. He told me that he had the money in the bank so that I could commence building. And so I thank you very much for your kindness of lending me that much of money. I thought all about it. And now I think of beginning on the middle of June, or a little over then, because I want to work out a little, while there is work, because work is very scarce here. Excuse me my bad scratching and misspelled words. It is getting late, so I must close."

"Another beneficiary is a Sioux Indian, a regularly ordained priest of the Episcopal Church, and still another is clerk at an agency in Dakota. His credentials speak of him as a "reliable, honest man, a competent business man who performs his duties as clerk at this agency to the satisfaction of all concerned." One of our beneficiaries returned \$25 to the treasury, and wrote as follows: "I have been wanting to pay you some of the money I borrowed, but could not do it until now. I was glad and thankful when you helped me to build my home, and now I am glad and thankful I can pay some back. I did not pay you when our annuity was paid us because I owed white men for two horses, *and the white men were right there and took the money from me.*" This Indian is the same who two years ago applied for a loan, not, as he then said, because he wished to be made more comfortable. He had had a hard life; he had not been successful; he was discouraged and weary of the long struggle; he and his wife could die, as they had lived, in a tent; he did not, therefore, ask help for himself, but for the sake of his two boys he would be glad of a small loan, so that when they returned from Carlisle there might be a comfortable home for them to come to. He quite unconsciously hit upon the real motive which instigated the Home Building work of the Association."



At one of these homes visited by some of our officers the little cottage was not only tidy, pretty and comfortable, but it stood in the midst of a fine prairie farm in northeastern Nebraska on which were fine stock, good fences, and the granary, filled with new wheat, and the Omaha owner expected to harvest that season about two thousand bushels of corn. It requires no imagination to recognize the vast change which comes thus in a very few years to an Indian family by a judicious loan just at the right time.

One incident shows the change of character wrought within the man by industrial inspiration and home help. On her late visit to the Idaho mission of our Connecticut auxiliary, Mrs. Kinney assured an Indian that she had "never heard a genuine war whoop and greatly desired to know what it was like. As this fellow but a few years before had been whooping it up on the war path, and perhaps had tomahawked more than one pale-face, I concluded he could initiate me into the mysteries of the fiendish cry, but to my surprise he refused to do so. He looked at me for a moment quietly and gravely, and then said: 'Me no want to do it; no have war whoops any more; me shot 'em all off long ago; me all same white man now; no more fight, no more war whoop; me too busy now,' and he waved his hand toward a couple of heaped up hay carts just turning into the yard. That told the whole story. He had worked and enjoyed it, and there was neither time nor disposition for anything else."

#### OUR EDUCATIONAL WORK

Has been domestic and industrial largely, and has been done in evening schools, though three day schools in destitute places have been conducted with the aid of government. The work of

aiding bright Indians in professional education has also been served by the Special Education Committee, elected November, 1888, and by individuals and Auxiliaries, or by the joint gifts of many branches. One of those thus receiving a professional education, and the first Indian woman physician, is Dr. Susan La Flesche, now the government physician among her people, the Omahas, to whom allusion is made in what is said of our Hospital Department, and several others have been aided in medical education or trained as nurses, while still others have received help in preparing for teaching or some other department of work among their own people. One having supported himself for two years by selling his own pictures applied "for means to pursue an art education ;" another, an Indian girl said, "either my brother or myself must study law so as to know and defend the rights of our people. He chooses to be a merchant ; will you help me to study law?" Many applications from worthy young men and women have been received, but means to aid many have been wanting.

It is interesting to observe that general Indian education has been revolutionized during these past fourteen years, and since Captain Pratt introduced Indian education into the East ; and that the appropriations of government, owing to the agitation of the Indian question, have been increased in this period from twenty thousand dollars to more than two millions of dollars, and that in the same time the seventy-one military posts having care and control of Indians have been reduced to ten such posts. An appropriation of \$75,000 for the higher education of bright Indians has been placed at the command of the Secretary of the Interior and should be available for such work, making it unnecessary for any society to provide funds for this purpose in future.

## THE DEPARTMENT OF INDIAN LEGISLATION

Was adopted in 1888, though work in aid of legislation had been pursued from the beginning, and indeed for five years constituted the entire work of the Association. This newer department is for the definite purpose of keeping the Branches informed of special legislation needed, and the bright papers of Miss Kate Foote have greatly edified and interested the workers. A further division of labor was made in the election, 1891, of a Committee on Legislative Work. The special activity of this latter Committee has been to advise the Branches how best to do their legislative work; what methods to adopt in sending petitions and letters; how best to work for increased appropriations; to secure action against unjust Indian legislation, and in favor of measures specially needed. This new Committee has sent out hundreds of letters, circulars and instructions to the Branches, and has thus greatly aided important legislation.

## THE YOUNG PEOPLE'S DEPARTMENT

Introduced in 1889, has vigorously enlisted the assistance of many young people's organizations, and has sent gifts and important contributions to the educational and religious work of the Association at many points, besides widely advertising Indian needs and methods of supplying them. Its Chairman says, "The Women's National Indian Association has been grandly pioneered, is strongly and broadly organized to-day, but is it paying enough attention to the training of young recruits?" As an illustration of what young people can do she cites the following. "Four young girls about twelve years of age were incited by the words

of one member of our Association to do something to help the Indians. They formed a society, and their regard for it was not lessened by the fact that each one was an officer. They held regular meetings, conducted behind closed doors with great business secrecy, which finally resulted in a parlor fair to which they summoned their friends by written invitations. All arrangements were made by these four girls, and they were justly radiant when their fair netted \$130. Never mind if afterwards they did want the child whom they desired to educate named "Katharine Francis Elizabeth Margaret," (after themselves,) probably the child could stand it. Indians are used to long names. Multiply a society like this one indefinitely, (it might be done,) and fancy the consequence!"

"The supply of work for all existing societies and all prospective ones is at present inexhaustible, and the variety equally so. All ages and talents can find occupation in providing help through all our departments. Missionaries' cottages want carpets or rugs, furniture, pictures and bright fancy articles, to make them attractive homes. These need not always be new or cost much money. A little judicious begging will frequently bring surprising results. One case deserves special mention. Four young girls, under fifteen years of age,—whose successful energy had once before been called into action in behalf of Indians,—were again appealed to. They immediately began work for a parlor sale, and not only made articles themselves for it, but, very skillfully, enlisted their friends' assistance. Three months were spent in busy preparation, then five hundred invitations were issued to a most charmingly arranged affair. It was inspiring to watch their eager enthusiasm, and I felt a decided throb of it myself when their

check reached me for three hundred and twenty-five dollars." And this bought land for a mission. The suggestion that each Circle shall subscribe for *THE INDIAN'S FRIEND* was heartily received; and, also, that each pay the annual fee and make its leader a member of our Association, in order that our work may be better understood and reported to the circles." During the past year the Chairman of this department has written five hundred letters, has prepared and circulated seven leaflets, and thousands of copies of the publications of the Association. From 140 towns and from 30 States responses have come to her letters or articles published in various periodicals, and as result of this work 24 boxes of goods have been sent to different tribes, and cash has been collected, the two amounting to more than \$600

The results of the work of this department "have been both surprising and cheering. Letters have come from all over the United States, and even from Canada, (400 during the year,) expressing regret at ignorance of the work, desire for information, and frequently containing proffers of aid. From the Western States, whose people are generally supposed to be indifferent and even hostile to the Indians, have come some of the warmest expressions of interest. Clergymen, physicians, business men and superintendents of Indian schools have sought information. Parents have written, "We do not wish our children to be as ignorant of this question as we have been." Sunday-school teachers have asked, "How can we interest our classes?" Leaders of circles, Christian Endeavor societies, and others have planned missionary meetings to discuss the Indian question." "The letters have come from thirty-three States and Territories; and subscribers to *The Indian's Friend*, have been obtained in twenty-two States. The

members of one circle, although deprived of the blessings of speech and hearing, can yet forget themselves in work for others. They have sent a box, and are now busily at work raising money. These "Silent Daughters of the King" still speak. May many listen!

The money received this year has been chiefly in small sums and from many givers. The exception here, too, must be credited to Jamaica Plain, Mass., two of whose young people held a fair and cleared one hundred and fifty dollars for the hospital at Crow Creek, South Dakota. One of the many achievements of this department was the sending or securing seventeen boxes or barrels of house-keeping articles for the Moquis of Arizona, who are undergoing one of the most marked changes to-day taking place in any tribe of men.

#### THE DEPARTMENT OF INDIAN LIBRARIES

Adopted September, 1890, though its Chairman personally began that line of work some months earlier, has wrought wide benefit, providing reading matter for returned Indian students, for reading rooms on reservations and for other Indian libraries. In 1891 to this department was added "Industries," and it is now finding industrial work for those ready to undertake it, which is one of the most practical and important kinds of Indian help. Its name describes its aims, and already "there are seventy-five Indian schools into which periodicals are going," and these are doing much to Americanize the young Indians. One Superintendent says "If you could have seen the children at S'Kokomish devouring the St. Nicholas and Century pictures, you would realize the degree in which you are aiding our work." He adds: "The

Christian Union is invaluable, and I am in the habit of translating the 'outlook' into child language for them, thus keeping up an interest in passing events." In regard to the pupils at another school to which he has been transferred, he writes: "It is not too much to say that their little stock of literature is opening a new life to them. Its effect is so important that I would hardly call it an adjunct to their school work; rather, a complement. It is inciting them to what we wish above all things, conversation in English. It gives them an interest in American affairs. Even the *handling* of one of our best magazines with its excellent illustrations, has a great influence on any child." Another, an Indian, says: "I have received your most welcome letter some time ago, but I never have had time to answer your kind letter. I am busy nearly all the time helping Miss Fletcher in her allotment. You have asked me if I wished to have [name of paper] sent me? Yes, if you please, for I always want to read good papers. And I thank you for your kind offer and the interest that you have taken in poor Indian like me." "What the Indians need is that every fibre of them shall come to thrill with the inspiration of American ideas, and that every life shall become more civilized by a knowledge of American ways," and those who send the Indians illustrated magazines and papers containing scenes of happy home life and of childhood and youth as shown in the daily life of earnest and of play among ourselves, do these people a great good. Their powers of observation are beyond ours, and when they study these pictures, as they surely will do, the inevitable comparisons will lay foundations for deeper lessons. "Our children are perfectly greedy for reading matter," writes another superintendent, "and everything they can



get hold of is devoured to the best of their ability. The post-office is in the school and every mail day the children come and want all the circulars, advertisements, sample copies, etc., which are always coming to a postoffice." "Above all, let us have plenty of illustrations. For the little ones run to the older pupils with the fascinating pictures and want to know what they are about, and in this way many a lesson comes and many a new idea of the wonders of civilization flashes into the minds of the children. They are capable of appreciating good pictures, and, with teaching and mingling freely with our life, would give us the quick eye and the skilled hand that we so often seek abroad." Another report says, "A young, educated Indian writes of the needs of his people: White people always keep sight of their children until they are substantially founded on a solid basis in life. Just so must we do with the Indian children in order to make men and women out of them." "This strikes the keynote of the Indian work for us at home." "Had I not been helped by kind friends during my schooldays and after starting in life," adds this same young Indian, who is now earning his living in a profession, "I would be struggling far behind where I am, and my ambition would be dead." To meet this great need of many educated and other young Indians, this department hopes to organize an Indian Industries League.

#### HOSPITAL WORK

Was adopted as a department in 1890, but had been on a small scale employed at various points in connection with the missionary work before that date, and \$1500 had been gathered from different Branches and individuals for a hospital among the



Omahas. But as their physician, and friends, advised that the time for it in that tribe had not yet come, these funds, with consent of the donors, were appropriated for similar help elsewhere.

The new Hospital Committee for its first work gathered contributions towards building a hospital at Crow Creek Agency, S. Dakota, and collected some hundreds of dollars for the purpose, when its establishment was finally generously undertaken and accomplished by Government. Other hospitals are planned and will, it is hoped, be erected at some of the many places where they are greatly needed and could do very important service. Miss Laura E. Tileston, the first chairman of the Committee says, "Ventilation and hygiene are almost unknown in the Indian country. In the long ago, when tents were the only houses known, the inside condition of things was not so bad. A large opening at the top of the tent let out the smoke of the open fire on the ground below. There was good circulation, and plenty of fresh air admitted around the edges and through the door. The earth floor absorbed whatever was thrown upon it, and before there was time for it to be unclean a hunt or some outside interest moved the abode to some distant ground. Spring and fall housecleaning was the result, with new floors and new everything. Now it is all changed, and instead there is a little log house, full of people, overheated by a great fire in a close stove, and with meat in one corner, given out one Friday and kept housed until the next, or as long as it lasts. Two tiny windows, seldom opened, and an earth floor which receives anything that drops, and is lived on from one year's end to another, complete the picture. Can you conceive why the Indians have lung and blood troubles?"

Miss Porter, who acted as head nurse at Hampton Institute for

nine years, went to Crow Creek as "field matron," for the winter. In accepting this government position, her salary was secured, and she was allowed to visit freely among the Indians. Her work was primarily, to care for the sick. Dr. Treon's rooms were given for them during the winter. She also gave instruction in hygiene in the school, and visited the homes, doing all that she could to teach women better ways of living. The expenses of the hospital were met through the money in our treasury from various sources. One hundred and fifty dollars were raised in Jamaica Plain, through the kind interest of Miss Ives, chairman of the Young People's Department, by the young daughters of Mr. Whitcomb, and this was given to this work. The rest of the \$390, was contributed through Miss Porter and Mrs. Richards, of Hampton, and Indian women in Dakota, Indian and colored girls in the Hampton Institute, and others.

Arrangements are made for a Kindergarten Department, a work now universally recognized as being for all races adapted to influence, instruct and elevate parents as well as children, and this through the latter, and as being one of the speediest methods of helping elementary human progress. Letters to the Corresponding Secretary of the Association will give information regarding this department.

The present transitional period of Indian civilization often calls for assistance in way of temperance legislation, or its enforcement; and a Committee is now ready to receive appeals of this kind and to place them in the hands of the national or of a State W. C. T. U., or where they will receive due consideration. Inquiries on this subject may be addressed to the Chairman of the Committee. See page 43.

A list of all departments named above, with the addresses of their chairmen, will be found on pages 42 and 43, and to these chairmen all inquiries regarding their respective departments should be addressed. This brief outline of the leading activities of the Association suggests but a glimpse\* of the wide leavening of public sentiment they have wrought, and of the great advancement of Indian elevation they have secured, for moral effects are uncatalogued and cannot all be chronicled.

The various financial reports of the Association, together with the large sums used by some of its Branches and not passing through the general treasury, aggregate probably quite one hundred thousand dollars expended by the society during its history, a not insignificant sum surely, and especially when one considers the many and wide activities it has set in motion.

### HOW IS THE WORK DONE?

The chief work of the Association is done, as above outlined, by national standing committees or departments, and by sub-committees in state auxiliaries and their local branches. The general organization is federal and simple. In some of the larger states there are two half-state associations, these having the same rank as state societies, as have those of the territories, and also of the ten greater cities of the country. The Annual Reports for 1891 and 1892 contain the present constitution of the Association, and a form for the constitution of a state auxiliary, and for that of local branches, and can be had on application to the Corresponding

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\*A fuller record of the work will be found in Chapter XV of the book entitled *Woman's Work in America*, by Annie Nathan Meyer, published by Henry Holt & Co. New York.

Secretary. Any group of persons interested, in a state not yet adequately organized, can by their own method form themselves into an Indian Association, and on application to the national Executive Board, which has always had charge of organizing and admitting branches, can be received, if willing to adopt some of the Association's lines of labor and to work in harmony with it. Its literature and further instructions can be had from the Corresponding Secretary. If in a state already organized, the new association should apply to the state Board for admission.

Another and simpler organization, in cases where a fully organized association is not practicable, is the formation of an Indian Committee, by a vote of any meeting called to hear of the work of this Association, and such a committee needs but a chairman, secretary and treasurer. It need not have a constitution or regular meeting. To meet when called by the chairman, for some special work contemplated, or when an interesting speaker can be obtained, would suffice. Such a committee should enroll as contributing members all who donate any sum whatever for the work of any department of the state or of the national Association, and the members should as far as practicable spread intelligence of the needs of Indians, and invite friends to aid with gifts however small, and should insert facts on the Indian situation in local papers, and, at need, send letters and petitions to their Representatives in Congress on behalf of just Indian legislation or against unjust measures under consideration. Such committees could also provide a box of clothing or other supplies for some needy tribe. In every community there are doubtless some who would esteem it a privilege thus to help finish the work needed for our native heathen, and in discharge of a debt which all citizens of this coun-

try owe to the aboriginal race whose oppression and cruel treatment all with shame recognize and deplore. This kind of Indian work could be done in the smallest village and in any rural neighborhood, and the small gifts of such helpers would make an aggregate which would enable The Women's National Indian Association soon to supply with missions the destitute tribes and separated parts of tribes. We have forty-eight states and territories, a number amply able to furnish the help now lacking if each state were during a year to furnish means to open but one new mission, or about \$1500. It would take but a hundred members in each of twenty towns in a state, at a dollar apiece annually, to gather a sum sufficient ; or forty towns at half a dollar a member could provide it. And in this process of planting the new mission enough new friends of Indians, as experience proves, would be found to enable some denomination to provide for it when transferred from our union society to denominational care.

### WHY SHOULD WE DO THIS WORK ?

Some of the reasons which inspired the first efforts of this Association still exist. At that date it was not in law a crime to kill an Indian, and he had no rights which the white man was bound to respect. He was still subject to enforced removals from his own land ; he was constantly robbed ; the United States Indian agent had despotic power over him and could suspend all trade on the reservation, could suspend the chief, and drive off, or arrest all visitors whose presence he might not approve or desire. The Indian could not make contracts ; he could not himself sell anything he could raise or manufacture except to the trader appointed

by Government ; he had no legal title or interest in the annual productions of the soil ; he was banished to wild reservations, and required to farm where farming was impossible even to instructed farmers, and at the same time he was deprived of arms and ammunition for hunting, and was then forbidden to leave the reservation ! The white man supplanted him in trapping and hunting, in the seal and salmon fisheries of the Pacific coast, and, though the Indian was a natural herder of cattle it was made a felony for him to sell them. Our nation practically prohibited all lines of work natural to him, and falsified its promises to furnish him means for farming, the one kind of labor prescribed and insisted upon. There was ceaseless oppression, and all these crimes burn with a lurid light in all the records of our dealings with Indians. [See *The Protection of Law for Indians*, by General Leake, and pamphlets upon this subject by The Indian Rights Association.] How great a debt to the Indian has our nation contracted by all these crimes against his natural rights, his manhood, his humanity ! And many of these wrongs still exist.

But the agitation of this whole subject was at last popularly begun in 1879, by the work now known as that of The Women's National Indian Association, and this was the first organization devoted to this object. The work of the Indian Rights Association, organized by Herbert Welsh, Esq., and which has since done admirable and efficient service, began just as the fourth annual petition of the women's society was ready for Congress. It was the persistent appeals of this women's society to all classes of citizens, by petitions, and assemblies, political, philanthropic and religious,—there have been many hundreds of these meetings in different states,—and its work through the press, both secular and religious,

which originated the modern popular movement on behalf of Indians, and it was these efforts, with those of the Indian Rights Association and other friends of Indians, combined with the great work of Senator Dawes, which in March, 1887, secured the passage of the Dawes Severalty Bill which forever opened the door of United States citizenship to the red man and gave to him lands in severalty with legal protection. More than eighty thousand allotments of land have been made or are in process of completion, including those which antedate the severalty law, about twenty thousand allotments having been made since the latter was enacted. The Indians holding these allotments have passed out of helpless savage relations into the status of free men under our flag, and the path to this all-including privilege is now open to all of the aboriginal race among us. To help the great majority of those who have not yet been able to avail themselves of the new privilege, and still further to confirm in civilization and aid in development the twenty thousand new Indian citizens, are two reasons why we still labor as an Association on their behalf.

There are still about sixty agents over Indians, and these have, even at this late date, often too great power for the safety of any race under them. These agents in the past have been appointed almost wholly for political service rendered, rather than for fitness for the work of civilizing a savage people, and great effort is still needed for reform in the method of appointing important Indian officials, though Civil Service Reform has already been applied by the present Administration to many classes of appointees in the Indian service. To labor for the speediest wise abolition of agents and agencies; to gain the application of civil service reform to all Indian officials while these are needed; to help guard



Indian interests from fraud ; to help move Government to provide irrigation in regions where Indian agriculture is impossible without it ; to aid in securing appropriations for the education of all Indians of school age, and to move American Christians to place Christian missions within reach of all Indians, are other reasons for the continuance of our work. It should be an easy and speedy task for the 15,000,000 of Christians in this country to accomplish, and the appeal is largely and appropriately to the Christian women of the nation, as these constitute about two-thirds of all the churches. The mothers, wives and sisters of our own race can easily reach and win the women of the Indian tribes and thus save their race. There are yet many specific tribal wrongs to redress, and many rights to define and thus practically to obtain. There are also great incentives to work in the fact of Indian aspiration, of Indian ability and industry, and, in the fact of the progress already made by the Indians themselves. As illustrations of Indian ability and industry see the Reports of the Hampton and Carlisle and other Indian schools ; see in the Reports of the Commissioner of Indian Affairs the number of Indian employees under government ; the statistics of the growing agriculture of Indians and the greater fact that of the 250,000 Indians of our country 200,000 are already self-supporting by civilized industries. The record of their progress is marvelous when the circumstances of the case are considered. Nor are the statistics of Christian work among them less assuring. In the two Dakotas alone there are, according to the Reports of Dr. Dorchester, not less than 11,000 Indians in connection with Christian churches and congregations, and the year books of the great denominations contain statistics which are ample encouragement to undertake all needed missions among them.



But the greatest reason why the work of the Association should still be pressed is the fact which appeals especially to the Christian heart ; it is that the great majority of these Indians are still in the darkness of heathenism, in some cases darkness as dense as exists in the world to-day. [See the first article of the October number of *THE INDIAN'S FRIEND*, 1892, the organ of the Association.] As the women are so will the nation be. In many tribes the women still are in savagery. Many also are the victims of diabolical covetousness ; stolen from themselves, the sum of all robberies, to be mothers of slaves to till the white man's stolen lands.

On her trip around the United States last year Mrs. A. S. Quinton, the president of the Association, visited various missions of the society and some of the larger unoccupied missionary fields, and reported from all places seen the gladness of the Indians at hearing of the practical work of the Association, their desire for missionaries to reside among them, their eagerness to tell of their wrongs and needs, their prosperities and successes, their desire for land with good titles, and law that could defend their natural rights. The wildest tribes, the Navajoes and Apaches of Arizona, were seen to be, many of them, manly men, while the women were well endowed and 'right womanly ;' and in these and other fields many thousands still wait for the Good News brought to all earth's tribes by the Son of God. *These fields are not occupied, and cannot at present be supplied by the great denominational societies, as their Secretaries tell us.* This fact constitutes the appeal of our Missionary Department. And the wholesale wrongs still endured by some of these tribes must go on till the electric light of Christian teaching, influence, example,

presence, comes to shame the darkness. In one most needy field where we trust work will soon begin, we are told that "leading Indians with child-like confidence and simplicity rehearse their stories of wrong, often asking that their sons and daughters may be taken into a family school, saying "the tide of corruption about us is so strong that we cannot control it." One said: "Our children are dear to us and we wish to see them trained and educated like white children." One instance was that of a wife of a former chief. A few days before her death, she walked nearly two miles to commit her son and daughter to the final care of the teacher, in whose charge they already were, temporarily. She was so exhausted on arrival that it was feared death would ensue, but rest and refreshment enabled her to do her errand. Her emaciated figure and impressive manner emphasized her words and brought tears from all who heard. She brought her last gift to the teacher, a pretty basket. She was carried home in a wagon and soon passed away.

Another case, one of many, involved a pretty, bright girl of about nine years. The mother, scarcely twenty-five years of age, had been sold to a white man, the father of a respectable family! But he had deserted this Indian woman just before the birth of her flaxen-haired, blue-eyed baby. Dying of quick consumption, she was visited and, knowing that she would soon die, she begged that she might have the assurance that her three children would be right'y brought up. She died next day, comforted, having been told that a good school would soon be in the valley where her children would be properly trained and cared for. A little later the teacher went in search of the grandmother, who had taken the children to her home. 'She was found not far from

the agency, sitting by the road-side, the baby in her arms and the little boy and girl beside her, all in tears. She had been to the agent for flour and other supplies and had been told that there were none. The father of the blue-eyed babe was appealed to, with the same result."

One Indian writes : "We pray to the spirit of the trail, to the darkness, to the mountains and to the thunder. Will not our white friends send us some one, who will teach us the true One to pray to?"

Some of the messages from these destitute stations are ever sounding in ears that heard them. They are the words of bright-souled Indian women who said, "I am hungry to think ;" of bright Indian girls who said, "I *must* know book ;" of those who have said to newly-arrived missionaries, "So glad me cry ;" of some who dying have first heard God's word and said, "Now I not afraid ; He will care for me."

For every reason the work of all kinds for North American Indians should be hastened till all stand in the same relation to government, till all are provided with all rights, privileges and facilities under our laws, and with the same religious light which we ourselves enjoy. Into the active, interesting and fruitful departments of labor pursued by The Women's National Indian Association every patriot, every association and committee desiring to participate in harmonious co-operation will be gladly welcomed, and any gift, however small, will be gratefully received for the objects served. For the sake of patriotism alone, if not from more sacred considerations, is it not a privilege to aid a cause so just?

## CHAIRMEN OF STANDING COMMITTEES.

*Missionary Department,*

MRS. A. S. QUINTON,

1823 Arch St., Philadelphia.

*Home Building and Loan Department,*

MRS. E. P. GOULD,

4813 Regent St., Philadelphia.

*Special Indian Education Committee,*

MRS. S. H. BULLARD,

149 Beacon St., Boston, Mass.

*Committee on Needed Indian Legislation,*

MISS KATE FOOTE,

The Fredonia, Washington, D. C.

*Committee on Legislative Work for Branches,*

MISS MYRA H. AVERY,

137 Academy St., Poughkeepsie, N. Y.

*Young People's Department,*

MISS MARIE E. IVES,

P. O. Box 1065, New Haven, Conn.

*Committee on Indian Libraries and Industries,*

MISS FRANCES C. SPARHAWK,

Newton Centre, Mass.

*The Hospital Department,*  
MRS. GEORGE FARNHAM,  
142 East 13th St., New York City.

*Missionary Box Committee,*  
MISS A. P. NEWBOLD,  
101 South 41st St., Philadelphia.

*Committee on Temperance Appeals,*  
MRS. CORNELIA ALFORD,  
315 Monroe St., Brooklyn, N. Y.

*Committee on Entertainments,*  
MRS. FAYETTE SMITH,  
Morristown, New Jersey.





# Objects.

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## **THE WOMEN'S NATIONAL INDIAN ASSOCIATION.**

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1st. To aid in securing legislative and legal helps needed by the Indians of the United States.

2d. To send and support suitable instructors and missionaries to reside among Indians, to labor for their help industrially, politically, educationally, morally and religiously.

# OFFICERS

OF THE

## Women's National Indian Association, FOR 1893.

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MRS. D. H. TRIBOU,  
P. O. Box 350, Philadelphia, Pa.

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MISS HELEN R. FOOTE,  
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*Auditor of Accounts,*

MRS. C. G. BOUGHTON,  
1707 Vine St., Philadelphia, Pa.